

How to obtain the goodness of Ramadhan

A perfect guide for the blessed month

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Foreword

The month of Ramadhan is a blessing from Allah. However, this is on the condition that we recognise its value and try our best not to waste the precious time it provides us. In one Hadith, it has been narrated, that if people were to discover the value of Ramadhan, they would wish for the entire year to be Ramadhan.

Therefore, besides our work, we should give this month its due. We should try to pray the five prayers on time, as well as in Jamaat (congregation), and avoid missing a single Taraweeh, as this allows us to complete at least one whole Qur'an. We should also try our utmost best to wake up for Tahajud and make as many duas as possible during the last part of the night, and at Iftaar, as duas are most accepted at these times.

Our Mashaaikh tried to utilise this time in the most efficient manner. Hadhrat Sheikh Abdur Raheem Raipuri (rahimahullah) used to spend his Ramadhans reading the Quran. As he was a Haafidul Quran, he used to lead Taraweeh himself, but when he became old, he would listen to other people reading. His endeavours during this blessed month were so astonishing that people would pity him, simply because they thought he was tiring himself out.

My esteemed father, Hadhrat Sheikh Isma'il Wadee Saheb, (may Allah grant him long life), used to lead twenty rakaats of Taraweeh in Masjid-e-Nurul Islam, Blackburn, until the age of sixty seven. After Taraweeh, he would take a short break, with tea and some snacks. He would then stand up for Tahajud the whole night until Sehri time. Seeing him, young people would also stand up behind him. However, not being able to handle it, they would later be seen sitting. Following Fajr, after a few short hours' sleep, Hadhrat would spend the entire day mostly in

salaah, during which he would read the Quran and remember Allah. Between Asr and Maghrib, he would read Azkaars and make dua. After Taraweeh, whilst he was eating, people would come to visit him, and ask him for his help and advice if they required it. This would occur before he started Awabeen, until Esha. If people wanted to visit him during the day, we would tell them to sit for a while besides his left while Hadhrat prayed his salaah, and that once Hadhrat had finished making salaam (from salaah), he would help them with their matters.

So, we have many examples to learn from, both past and present. One may suppose that Hadhrat Sheikh Ismail Saheb's pious efforts refer to times that have left us. However, this is in fact something that happened up until as recent a time as 2005!

Alhamdulillah, a graduate of Jamea Al Kauthar has written a book regarding the virtues of Ramadhan, and how we should all strive to spend our time during this month. Let us all pray that this book achieves maximum success, in that both you and I read it, learn from it, and thus practise its teachings, not only during the month of Ramadhan, but also during our daily lives.

Finally, let us all pray for the author of this book, that she attains eternal success, Insha' Allah, and for the Muslim Ummah, that we may all unite in practising our Deen and teaching it. Ameen

(Hazrat Maulana) Fazlehaq Wadee (D.B)
Sheikhul Hadith of Jamea Al Kauthar
Lancaster, U.K

العبد المفتقر الى ربه تعالى وحسن الخلق
والصالح

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Mashā' Allah. This is a must read for everyone to spiritually prepare for the auspicious month of Ramadhān.

I make *du'ā'* Allah accept this compilation and make it a means of His pleasure.

I also make *du'ā'* that Allah grant us all a Maqbūl Ramadhān and His Ma'rifah. Ameen.

Wassalam

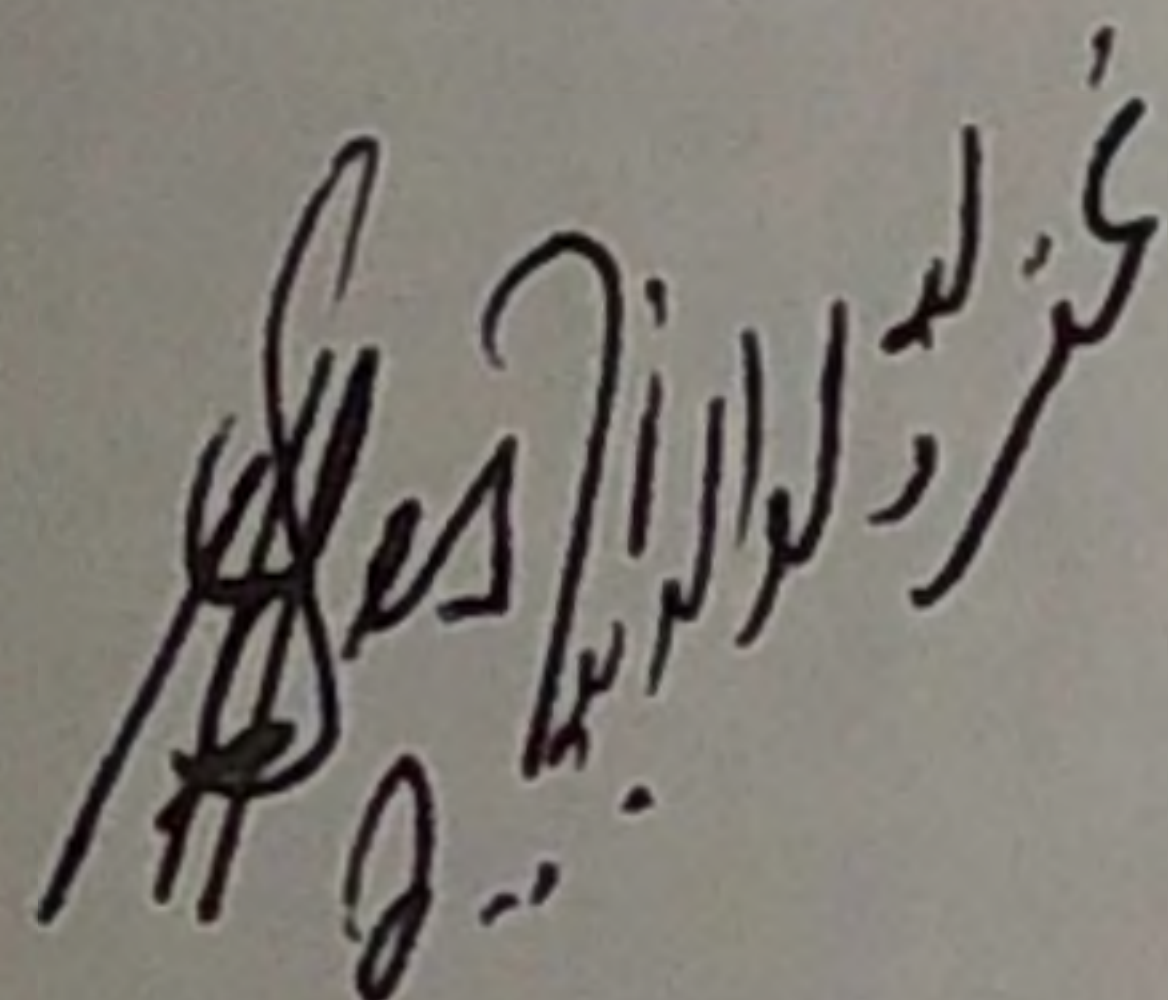
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Foreword

Bismillah hir Rahman nir Rahim

Nahmaduhu wa nusalli alaa Rasoolihil kareem, Amma Baad

The blessed month of Ramadhan represents the highlight of the Islamic calendar. It provides a complete and comprehensive programme of spiritual development for all the servants of Allah. Fasting during the day and standing in prayer at night form the core modules of this programme, which is supplemented by various forms of optional worship. The believing men and women are encouraged to not only increase, but to excel in worship and spiritual activities during this month. In order to facilitate this, Allah Almighty has decreed the Satans and evil spirits to be detained so as not to interfere or prevent His servants from coming to him. No sooner does the believer commence this journey to his Lord that Allah throws the doors of paradise wide open in his anticipation and honour, whereas the doors of hell are slammed shut. Furthermore, for the whole duration of this journey Allah showers his arriving guests with priceless gifts in the form of His mercy and special favour. Upon arrival, while the kings of this world send their representatives to greet their guest, the Lord of this world and the next grants his guests a personal audience with Himself.

Such bounty and favour of our Lord towards us in this month undoubtedly deserves the best of our attentions and efforts towards Him as well. Unfortunately, for too many of us the whole month of Ramadhan passes by year in, year out while we remain engrossed in our materialistic ways, neglectful and oblivious of its purpose and the valuable opportunities for its spiritual reformation and advancement afforded in this month. Ramadhan presents the perfect opportunity for us to rekindle and rebalance our lives away from the materialistic and towards

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the spiritual. Ideally, we should all try to take some time out of our worldly engagements during this auspicious month to focus on our spiritual development. Spending time in the masjid, participating in spiritual gatherings, performing Itikaaf, dedicating some time daily to worship etc all help to strengthen and advance ones spirituality.

By reading the present book and acting upon the advice contained therein, it is hoped the reader will realise the significance of this month and take practical steps to reap its many benefits.

I have had the honour of reading the whole book, more than once, in draft form. Alhamdulillah I have found its contents to be both practical and Insha Allah beneficial! The book strikes a balance between the merits and the masa'il of the month of Ramadhan and presents it in a style likely to appeal to today's readers, both male and female.

Having been written by a graduate of Jamea al Kauthar (a leading institute of higher Islamic education for girls in the UK), a particular feature of this book is that it also addresses the specific needs of Muslim women in relation to this month in an engaging way. It is therefore a welcome addition to the Islamic literature available in English on this subject. I pray Allah Almighty accepts the efforts of the writer/ compiler and all those involved in the publication of this work, grants them sincerity and makes it a source of benefit for its English speaking readership and the whole ummah. Ameen

(Mufti) Muhammad Badat (D.B)
Nuneaton, U.K
28 Rajab 1432 AH
30 June 2011

Introduction

Ka'b Ibn Ujrah (radhiallahu anhu) relates that Rasullullah (salallahu alaihi wasalam) said, "Come near the pulpit," and so we came near the pulpit. When he ascended the first step of the pulpit, he said, "Ameen." When he ascended the second step, he said, "Ameen." When he ascended the third step, he said, "Ameen." When he descended, we said, "O Prophet of Allah (salallahu alaihi wasalam)! We have heard from you today something which we never heard before." He said, "When I ascended the first step, Jibraeel appeared before me and said, **“Woe to him who found the blessed month of Ramadhan and let it pass by without gaining forgiveness.”** Upon that I said, “Ameen.” When I ascended the second step, he said, “Woe to him before whom your name is mentioned and he does not read durood on you.” I replied, “Ameen.” When I ascended the third step he said, “Woe to him in whose presence his parents or either one of them attains old age, and (through failure to serve them) he is not allowed to enter Paradise.” I said, “Ameen.” (Bukhari)

It is on the basis of the above hadith that we have under taken the task of helping the blessed ummah of Nabi (salallahu alaihi wasalam) save themselves from the curse of Jibraeel and the holy Prophet (salallahu alaihi wasalam) by compiling a short book on how to reap the full benefits of the blessed month of Ramadhan.

It is hoped that readers will greatly benefit from this book by reading, understanding and practising upon what they read. For without doubt the holy month of Ramadhan is too vast in the reward it offers to simply be ignored; too great in terms of

the spiritual. Ideally, we should all try to take some time out of our worldly engagements during this auspicious month to focus on our spiritual development. Spending time in the masjid, participating in spiritual gatherings, performing Itikaaf, dedicating some time daily to worship etc all help to strengthen and advance ones spirituality.

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the mercy it attracts to be abandoned; and far too meaningful in the sight of the Almighty to simply be disregarded.

Included is a proposed timetable for the blessed month and a chart to help you keep track of your deeds and actions. Use the guidelines given to truly make it a different Ramadhan for a change; a Ramadhan that comes and goes leaving permanent effects on your heart and soul - a Ramadhan to remember!

The book also comprises important day to day masa'il, and answers to questions which frequently arise during the holy month. We pray this section will also be of assistance to our readers.

Finally, we end by saying the good of this book is from Allah and we praise Him for it, whilst any errors or mistakes are due to ourselves and the evil of shaytaan, thus we seek refuge from such. We now leave our readers to roam its contents, as we pray to the Almighty that this book helps relight a spark of hope for the hopeless, a flame of encouragement and solace for the hopeful and a blaze of zeal and passion for the true lovers of Allah. Ameen!

The Arrival of the blessed month!

How true is the comparison of time to ice. How quickly one's life passes like a block of melting ice, gradually reaching its end. Alhamdulillah, once again the Almighty has granted us another chance to reap the fruit of a most unique and blessed month. Yes! Full of mercy and blessings, it is the ninth month of the Islamic calendar - the sacred month of Ramadhan.

Subhanallah! So unique is this blessed month and the rewards and virtues it promises are so vast that no other month can match it. Before we continue, we request that you read the following ahaadith of the holy Prophet (salallahu alaihi wasalam). Read each one with utmost eagerness, and pray to Allah that the beauty of the hadith may become a reality for you and your family.

❖ The first hadith explains how the reward for certain acts is increased manifold during this month...

“Whoever does any good in Ramadhan, he will get the reward of doing a fardh act outside the month of Ramadhan and whoever does a fardh act in Ramadhan, he will get the reward of doing 70 fardh acts. (Mishkat)

This is why we truly should strive to perform as much Ibadah (worship) as possible - and at least perform all the five daily salaah!

❖ There are also great virtues promised for the fasting person...

The holy Prophet (salallahu alaihi wasalam) stated, “I swear by that Being in whose possession is the life of Muhammad, the

odour of the mouth of the fasting person is more liked by Allah than the fragrance of musk." (Bukhari)

Not only this, but the amazing fact of fasting is that Allah says in a hadith-e Qudsi:

"Every act done by the son of Adam is for him except fasting; it is exclusively meant for Me and I alone will reward him for it."

❖ Next is the beautiful intercession offered to those who increase their recital of the Holy Quran and stand for the performance of taraweeh salaah...

"... The Quran will say, "I had held him back from taking rest and sleep at night. O my Lord! Accept my intercession for him today and treat him with mercy and forgiveness. The intercession of both the fast and the Quran will be accepted and he will be treated with exceptional kindness." (Extracted from a hadith of Baihaqi)

❖ Last but not least is a most encouraging hadith...

Hazrat Abu Saeed Khudri (radhiallahu anhu) narrates that Rasullullah (salallahu alaihi wasalam) said: "When the first night of Ramadhan arrives, the doors of the heavens are opened, and none of its doors are then closed until the last night of Ramadhan. No believing servant (of Allah) performs salaah during its night, but Allah will record for him one thousand five hundred hasanah (rewards) for every sajdah that he makes. And Allah will build a home for him in Jannah made out of red ruby, which will have sixty thousand doors, each of its doors having (interlinked to) a palace made out of gold and decorated with rubies. Thus when he fasts on the first day of Ramadhan all his past sins are pardoned and seventy thousand angels seek

forgiveness for him daily, from the time of the fajr salaah until the sun sets. And for every sajdah that he performs during Ramadhan, either by day or by night, there will be for him a tree (in Jannah so huge) that a person on horseback will ride in its shade for five hundred years." (Baihaqi)

Subhanallah! It appears as though the rewards of Ramadhan are never ending. It is clear that this month truly is a most beloved month in the sight of Allah. However, dearest readers, simply possessing this knowledge is not sufficient to enable us to value this month in the manner it should be valued. After reading the beautiful ahadith with the eyes and reciting them with the tongue, our hearts need to understand the true magnificence and importance of this month. It is only then that we can expect the coming of this blessed month to be a most beneficial time of the year for us all.



So how should we begin?

Now, our beloved Nabi (salallahu alaihi wasalam) would eagerly wait for this month to arrive, to such an extent that several months in advance he would pray:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ

“Oh Allah grant us barakah in the month of Rajab and Shabaan (so we are fully ready) and allow us to reach Ramadhan.” (Ahmad & Nasai)

In addition Hazrat Ubaadah bin Samit (radhiallahu anhu) reports that Nabi (salallahu alaihi wasalam) used to teach the Sahabah (radhiallahu anhum) the following dua on the approach of the blessed month of Ramadhan:

اللَّهُمَّ سَلِّمْ لِي رَمَضَانَ وَسَلِّمْ رَمَضَانَ لِي وَسَلِّمْهُ لِي مُتَقَبَّلًا

O Allah! Preserve me for (observing the month of) Ramadhan, and preserve the month of Ramadhan for me and preserve it as a month of acceptance for me.” (Kanzul Ummal)

Such was the longing that Nabi (salallahu alaihi wasalam) had for this sacred month. How many of us await this month with such eagerness?

So firstly, we should consider ourselves fortunate at having been granted another opportunity to partake of the blessings of Ramadhan. Our hearts should be filled with extreme joy and eagerness and, as we get closer to Ramadhan, we should engage in preparation so that we can devote ourselves in worship (Ibadah) as much as possible in order to reap its blessings.

Don't forget to recite both of the above duas abundantly!

What's next?

Now, what exactly is the objective and purpose of fasting in Ramadhan? The answer to this question can be found in the beautiful Quran itself. Allah says, “O you who believe! Fasting has been prescribed for you as it was prescribed for those before you, so that you may attain piety.” (Surah Baqarah Ayat 183)

Subhanallah! For the servants of Allah, to attain piety and become God fearing is our aim and objective in life and by properly observing the obligatory fasts of Ramadhan, with all its rules and etiquettes, we can be rest assured of achieving our goal.

As short as this verse may appear, in it lies the keys to a new life for us all. We are being told, fast in the month of Ramadhan for Allah, and you will become from amongst Allah's God fearing bondsmen.

However, as always, there will lie obstacles in our way and it is these that we must tackle in this month. So, how exactly will we do this? Well, firstly we need to overpower our nafs (self desires) and train it to engage in worship and excel in good deeds for this is the desire and wish of our Lord. This may seem difficult at first. How can we just fight our nafs so easily? Well there's hope, a lot of hope, because when Ramadhan arrives the doors of Jannah are opened and the doors of Hell-fire are closed whilst the Shayateen are locked up, shackled away in chains. (As mentioned in a hadith of Bukhari)

What all this actually means is that in the month of Ramadhan the path leading to Jahannam becomes difficult. That is why those who do not even pray the fardh namaaz on other days find themselves praying 20 rakaats of Taraweeh every night of Ramadhan, whilst those who are never seen supplicating to

Allah, never seen bearing a Quran are seen weeping and crying to the Almighty. This is exactly why Ramadhan is a great chance to find Allah and make an everlasting change!

The second thing is that in this month the path leading to Jannah becomes easy; acquiring Allah becomes easy – that is another reason why the coming of Ramadhan can be a real turning point for us in our lives. It doesn't have to be a month that comes and goes just as fast. It doesn't have to be a month of great worship and piety that ends upon the arrival of Eid. Rather this time it can be a month that arrives and departs leaving an effect on our hearts for life. A month that comes and leaves changing our fate, the fates of our families, and our final destiny.

Dear readers, each and every single one of us can acquire this ultimate goal. We may be young, with our whole lives still ahead of us, or we may be old with many years of a'maal accounted for already in our Book of Deeds. Whoever we are, we are all in need of guidance. We are all in need of a spiritual uplift. We do not know if we will even live for another year and be blessed with this opportunity again. How many souls were alive this time last year, and today are no longer with us? What remorse and regret they must bear, knowing they do not even have the ability to share one good word, keep one more fast, have one last chance.

So let us be wise and grab this chance of ours – this could be it. This could be our real turning point. Do not deem it impossible. Do not feel it too difficult. If we pluck our courage and light the flames of hope and will power in our hearts, we truly can make a change this Ramadhan!



The third big step!

Now that we've created the eagerness for this blessed month and plucked the courage to do good, the next step is the most important! It is refraining from sins during this blessed month.

Although the Shayateen may be chained up, the habits left with us from the previous 11 months of the year do not go away so easily! We will need to exert much effort to refrain from such habitual sins in this month in order to benefit fully.

Imam Ghazaali (rahmatullah alaihi) mentions in Ihya Uloom-id-Deen that fasting is of three categories:

1. The fasting of the layman -
To abstain from eating, drinking and cohabitation.
2. The fasting of those who desire to attain Allah's closeness -
In addition to abstaining from the above three acts, to control the organs and senses from forbidden lust and desire.
3. The fasting of those who have achieved the highest degree of proximity to Allah -
To abstain from everything besides Allah and devote ones attention towards Allah alone. To strengthen ones spiritual connection with Allah.

Let us strive to surpass the first category of people who only refrain from eating & drinking etc by making an intention to leave all sin and vice. Only then can we hope to become closer to Allah. For many a times during the blessed month, because our bodies are engaged in fasting and our mouths are full of thirst we feel as though we are doing great deeds. However,

Allah, never seen bearing a Quran are seen weeping and crying to the Almighty. This is exactly why Ramadhan is a great chance to find Allah and make an everlasting change!

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The third big step!

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Although the Shayateen may be chained up, the habits left with us from the previous 11 months of the year do not go away so easily! We will need to exert much effort to refrain from such habitual sins in this month in order to benefit fully.

Imam Ghazaali (rahmatullah alaihi) mentions in Ihya Uloom-id-Deen that fasting is of three categories:

1. The fasting of the layman -
To abstain from eating, drinking and cohabitation.
2. The fasting of those who desire to attain Allah's closeness -
In addition to abstaining from the above three acts, to control the organs and senses from forbidden lust and desire.
3. The fasting of those who have achieved the highest degree of proximity to Allah -
To abstain from everything besides Allah and devote ones attention towards Allah alone. To strengthen ones spiritual connection with Allah.

Let us strive to surpass the first category of people who only refrain from eating & drinking etc by making an intention to leave all sin and vice. Only then can we hope to become closer to Allah. For many a times during the blessed month, because our bodies are engaged in fasting and our mouths are full of thirst we feel as though we are doing great deeds. However,

little do we realise that we are actually wasting away many of these good deeds due to the detrimental effects of our sins.

In fact, all this was actually prophesied hundreds of years ago as we were warned by Nabi (salallahu alaihi wasalam): "Many of those who fast, obtain nothing through such fasting except hunger and many of those who perform salaah during the night obtain nothing by it, except the discomfort of staying awake." (Ibn Majah) May Allah save us from being amongst such people. Ameen

It is a well known fact that while committing good deeds, if a person also commits sins, he/she washes away the effects of the good deeds. This is because the nur (light) of the good deeds are being polluted by the evil...this is exactly why although many of us engage ourselves in fasting and worship during the month, soon after Ramadhan we seem to return to our old ways. It is because the nur of our hearts was not allowed to prevail due to our persistent sinning.

What to refrain from...

O.k, so what exactly must we be extra cautious of? Well, the sins that we commit are of many types; minor, major, hidden, open, intentional and unintentional. A few of these will be discussed below-

➤ Certain sins are very detrimental as they are committed openly. Try to avoid these as it has been explained in a hadith of Bukhari that the whole Ummah will be forgiven except those who sin openly.

For men folk, the cutting or trimming of the beard shorter than a fist or wearing the trousers below the ankles are prime examples

of open sinning, for it is as though we are telling the world that 'I am openly transgressing and disregarding this command of Allah!' As for the female gender, keeping the hair uncovered, not observing the laws of purdah, adopting un-Islamic, fashionable hairstyles, plucking the eyebrows and adorning oneself in public are all common examples. Refraining from committing such acts due to the sacredness of this blessed month is a most admirable and virtuous act. It's the best start you can make, after which repentance will also be easier due to the extra mercy that descends in this month. All the way ask Allah to grant you steadfastness upon leaving the act and the ability to continue refraining from it even after the blessed month has passed.

Dear readers! This life is very short indeed. It is a mere dream, very soon it will be time to wake up, time to answer Munkar and Nakeer- the angels of the grave- time to either rest peacefully or suffer greatly. These great acts of disobedience are really not worth performing. What's worse is that the sin of cutting and trimming the beard, the act of plucking the eyebrows etc do not last for 5 or 10 minutes, but rather 60 minutes an hour, 24 hours a day. It is due to such acts that we are continuously deprived of the mercy of Allah. Remember we can fast and pray day and night but without the mercy of Allah what good will we achieve?

Dear sisters. Just one line of hair on our face yet through it we are tearing up our tickets into paradise and asking for free entry into hell! Is it worth it? As for the laws of the headscarf and the veil, we have the chance to preserve our dignity. Spare a thought for our mothers and sisters who want to cover their bodies, who want to hide their faces yet they are constantly deprived of their honour and dignity as tyrant oppressors rip away their veils and commit horrendous acts with them. Tears come to the eyes,

thinking of how they would feel knowing they have sisters on the other side of the world, sisters who are free, far from the attacks of rape and disgust, yet they do not observe the laws of hijab. They do not even make an attempt to keep their hair covered. Let us remove the veil from our heart and cast it upon our bodies by observing purdah. We wish for no one to live in regret, we wish the best for all and only the best.

Dear brothers. Due to not growing the beard we are openly opposing the final Messenger who lived and died worrying about us self-centred people! How can we possibly expect he (salallahu alaihi wasalam)'s intercession on the Day of Judgement. How can we expect to be saved on that day when we opposed his every way?

➤ Then there are other major sins such as TV, music, wrongful use of the internet, committing zina (adultery) and gazing at non-mehrams. Each of these sins can be discussed at length. However, the point is that all these acts are a barrier from gaining Allah's mercy during the blessed month of Ramadhan. We all try so hard to fast and increase our recitation of the Quran and our performance of prayer. Why then waste all our efforts due to our inner desires and whims. Become a stronger individual, create within yourself the strength to say no to the whispers of shaytaan and nafs for a change! Take control of your body, your actions, your speech and your thoughts. Insist that you will make them obedient before a day comes where these very limbs will testify against you, telling Allah which limb you used to commit which sin!

➤ Lastly, are those sins that are committed with the tongue. Do not allow constant backbiting and slandering etc spoil your fast. Remember today it may appear harmless speaking ill about so and so, and slandering so and so for they don't know what

you're saying. However, a day will come when everything will be revealed and those very people will demand compensation for our doings in the court of the Almighty. Money and words on the final day will count for nothing- it is our good deeds that people will take from us instead!

Simply follow the rule given in the following hadith and it will help immensely Insha Allah! "If anyone abuses him (the fasting person) then he should say 'I am fasting.'" (Bukhari & Muslim)

Remember fasting is such a personal and sincere act of worship that is only known by Allah and the person keeping the fast. What is it that prevents a person from breaking his fast before sunset? One can easily deceive the people; it is only the consciousness of Allah and fear of His divine reproach that prevents a person from doing so. Once the realisation sets in that the same Omnipotent Allah who knows about the state of our fast is aware of all our actions throughout the year, it will be extremely easy to abstain from any other type of sin.

In particular, refrain from wasting precious time on the phone and on the internet during this blessed month. Our elders would totally refrain from mixing with the people in this month. They felt it was too precious to spend with anyone other than Allah.



In short, talk less and you will gain salvation; eat less and you will secure success; sleep less so you are not regarded as negligent and, most of all, don't waste time. Shaytaan occupies free minds. After all, 'an idol mind is the devils workshop' and that's when it's easiest for him to attack us. So always try to keep yourselves busy. For remember, our biggest form of worship is to refrain from sin – this is extremely important.

What should I recite?

There are plenty of duas and tasbihaat for us to recite, that hold many virtues and rewards. They can be recited throughout the entire year; however what could be a better time to get into the routine than during the blessed month of Ramadhan when the reward of all good deeds is increased immensely. A few tasbihaat are mentioned below alongside the great rewards they promise.

1. Recite abundantly the tasbihaat of

‘Subhanallah, Alhamdulillah, Laillaha illallah and Allahu Akbar.’

It has been narrated in a hadith of Tirmidhi that saying ‘Subhanallah’ 100 times in the morning and evening earns one the reward of 100 Hajj. One who says ‘Alhamdulillah’ in the morning and in the evening, it is as if he provides the mujahideen with horses or participates 100 times in Jihad. One who says ‘Laillaha illallah’ 100 times in the morning and in the evening, it is as if he frees 100 slaves belonging to the family of Ismaeel (alaihi salaam). While one who says ‘Allahu Akbar’ 100 times, nobody will be better than him on that day except one who says it the same number of times or more.

The best thing to do is set yourself a target, perhaps 100 of each in the morning and evening, for after reading the above hadith one can understand the extensive reward it can secure us! A good way of reciting all the above is by reciting the following tasbih:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

“Subhanallahi walhamdulillah wa la ilaha illallah wallahu Akbar”

Nabi (salallahu alaihi wasalam) has said these words are more beloved to me than that on which the sun rises (more beloved than the world and what it contains). (Muslim)

2. There is a more specific reward for reciting the kalima:

لَا إِلَهَ إِلَّا اللَّهُ

“La ilaha illallah”

Abu Darda (radhiallahu anhu) narrates from Nabi (salallahu alaihi wasalam) “No person says Laillaha illala 100 times without Allah raising him on the day of Judgement with his face radiant like the full moon.” (Tabrani)

3. Next, abundant Istighfaar and sincere tauba (repentance) should be done, by either reciting:

أَسْتَغْفِرُ اللَّهَ

“Astagfirullah” Or...

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

“Astagfirullahal- llazi la ilaha illa huwal hayul qayoom”

The hadith states in relation to the above Istigfaar that its reciters’ sins will be forgiven even if they be equal to the foam in the ocean. (Tirmidhi) Subhanallah! We are very lucky that Allah is the greatest of all kings, the most merciful of all sovereigns and the most forgiving of those who forgive. Indeed we are the greatest sinners yet know that Allah is the greatest acceptor of repentance.

Again set yourselves a daily amount of Istigfaar to recite. 70 or 100 would be a good figure as Anas Bin Malik (radhiallahu anhu) narrates that Rasullullah (salallahu alaihi wasalam) was on his journey when he said, "Seek forgiveness." So we asked for forgiveness. He said "Complete it 70 times." So we completed it. Rasullullah (salallahu alaihi wasalam) then said "No man and no woman seek forgiveness from Allah 70 times in a day without Allah forgiving him of 700 sins. A man or woman committing more than 700 sins in a day is certainly in loss."

4. Another tasbih to recite is:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ
'Subhanallahi wa bihamdihi'

Jabir (radhiallahu anhu) narrates that the Prophet (salallahu alaihi wasalam) said "He who says the above dua, a date palm is planted in paradise for him." (Tirmidhi)

5. As for the tasbih:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
'La hawla wala quwata illah billah'

This tasbih is described as one of the treasures of paradise in a hadith of Bukhari.

Also, Abu Huraira (radhiallahu anhu) narrates that Rasullullah (salallahu alaihi wasalam) said, "He who says the above it will be a cure for him from 99 ailments, the lowest of them being worry." (Hakim)

6. Last but not least, ask Allah (Subhanahu watala) for Jannah, not any Jannah but Jannatul firdous and seek eternal refuge from the ever-lasting Hell-fire.

For this, one may wish to recite daily:

"As alukal Jannah wa A'uzoobika minan naar"

It is stated in part of a lengthy hadith "...And in this month four things you should continue to perform in great number, two of which shall be to please your Lord, while the other two shall be those without which you cannot do. Those which shall be to please your Lord, are that you should in great quantity bear witness that there is no deity to worship except Allah (i.e. recite 'Laillaha illallah') and make much Istigfaar (beg Allah's forgiveness). As for those without which you cannot do, you should beg of Allah entrance into paradise and ask refuge in Him from Jahannam." (Ibn Khuzaimah)

In short, always try to keep the tongue moist with Allah's remembrance; whilst standing, sitting or even lying down. As we are told that the only regret the people of Jannah will have after entering paradise is the time they spent in the world in which they did not remember Allah. Remember a true Believer is he who speaks and deals with the people, he laughs and smiles with those around him yet his heart is always with Allah. His mind is never absent from the presence of the Magnificent Creator. May we all reach such a stage. Ameen



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My Personal **TIMETABLE**

The best way to make this Ramadhan a most profitable and successful one is to fix yourselves a daily routine. Within a few days you will see the barakah in time created through such a routine and feel peace at heart by doing everything at their appointed times.

1) First and foremost, we should aim to begin our day by rising early and performing the night prayer- Tahajud. There is no time more pleasing to Allah in which he waits for His servants to call upon Him than the time of Tahajud salaah. For those of us who have a busy schedule, this is probably one of the only times throughout the day and night that we have no disturbances. This is the time to share with Allah! Now in Ramadhan it's even easier to perform this optional prayer as we wake up during the last portion of the night for Sehri. Thus even if we rise 15- 20 minutes earlier than usual it will give us the perfect chance to perform Tahajud salaah and make dua before partaking of Sehri.

With regards to this prayer, Abu Umamah al-Bahili (radhiallahu anhu) reports that the Messenger of Allah (salallahu alaihi wasalam) said, "Hold fast to night prayer, for it was the way of the righteous before you, a way of drawing closer to your Lord, an expiation for wrong deeds, and a shield from sin." (Tirmidhi)

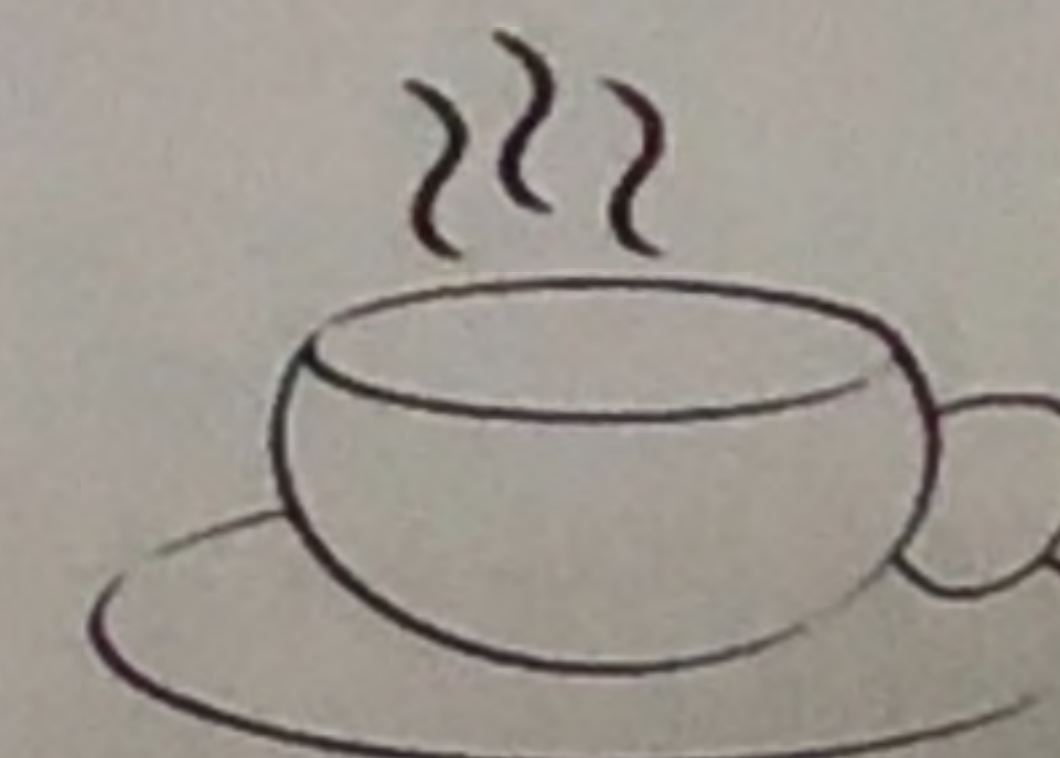
Subhanallah! What more could we wish for? Who is there that does not desire to become pious like our pious elders? Who is there that does not want to draw closer to their Lord? Surely we all desire that our sins are forgiven and wish that it would be easier to refrain from sin. Well know that it is with the

performance of Tahajud salaah that we can truly be granted all this and more. Also, after performing Tahajud salaah try and make a heartfelt dua! Cry, weep, beg Allah and ask for whatever you've ever wanted to ask for.

2) Thereafter, partake of Sehri which is vital for a successful fast. It has been said, "Verily Allah and his angels send mercy upon those who eat Suhoor." (Tabrani).

In fact, Nabi (salallahu alaihi wasalam) said, "Eat Suhoor because in it lie great blessings." (Bukhari) Subhanallah! We are informed that by simply eating at this time you will be earning yourselves immense reward!

In his commentary on Sahih Bukhari, Ibn Hajar (rahmatullah alaihi) has mentioned various benefits with regards to the partaking of Sehri:



- It provides strength for worship
- It promotes greater sincerity in Ibadah
- It aids in the elimination of bad temper, which normally comes about as a result of hunger.
- Sehri is the time when prayers are accepted.
- At the time of Sehri, one gets the opportunity to remember Allah, make zikr and lift up one's hands to Him in prayer.

3) After the performance of Fajr salaah you may be very tempted to jump back into bed but it is one of the best times for the recitation of the Quran, so try and use this time to recite some Quran. Also recite Surah Yasin, pray your morning duas, azkaars and tasbihaat and try and see if you can stay awake till sunrise. As 15 - 20 minutes after sunrise you can offer 2-4 rakaats of Ishraaq salaah. This would be an ideal way to spend

the mornings of your Ramadhan this year. It was the habit of our elders and brings much peace and satisfaction.

With regards to Ishraaq salaah, Rasullullah (salallahu alaihi wasalam) is reported to have said that Allah Taala says, "O son of Adam, perform 4 rakaats of salaah (Ishraaq) in the early part of the day. I shall help you in accomplishing all your responsibilities during the rest of the day." (Mishkat)

In another narration, Rasullullah (salallahu alaihi wasalam) is also reported to have said, "He who performs Fajr salaah with Jamaat and remains seated in the same place while engaging in zikr until after sunrise and thereafter performs 2 rakaats nafil salaah (Ishraaq), he will obtain the reward of one Hajj and one Umrah." (Tirmidhi)

4) Then, if you wish, you could jump back into your cosy bed for a little more sleep! Now some of us upon rising will have to get ready and attend school/college, some will be preparing for work. The female folk will begin another day, busy with cooking, cleaning, washing etc... But remember whoever we are and whatever responsibilities we may have, in fulfilling them there is always a chance to reap reward therefore strive to make good intentions when doing so.

After all, Rasullullah (salallahu alaihi wasalam) himself had apportioned the work that pertains to matters outside the home (which includes earning for the family) to Hazrat Ali (radhiallahu anhu) while the work pertaining to aspects inside the home were allotted to the Queen of Jannah, Hazrat Fatima (radhiallahu anha). Surely when our men folk and womenfolk are following this practice stipulated by the Best of Creation there is a chance for them to earn immense reward like the blessed daughter and son in law of the Prophet (salallahu alaihi

wasalam)! Therefore carry out such responsibilities with faith and loyalty and an earnest heart and Insha Allah these acts will also be regarded as acts of Ibadah.

5) Try to spare some time during the morning to offer Chaast/Dhuha salaah. The Mustahab (preferred) time of performing this prayer is after 1/4 of the day has passed. Otherwise it can be read from after sunrise up until a little before midday. (Tahawi)

With regards to this prayer, in one hadith Nabi (salallahu alaihi wasalam) is reported to have said, "That person who performs 2 rakaats of Chaast salaah, he will not be counted from among the neglectful ones and the one who performs 4 rakaats of Chaast he will be recorded from the worshippers and the one that reads 6 rakaats, it will suffice for him on behalf of any optional act for that day and the one that performs 8 rakaats, Allah will count him to be from among the obedient ones and the one the performs 12 rakaats Allah will build for him a house in Jannah." (Tabrani)

6) Next perform Zohar after which there may be time to recite Quran and perform any other Ibadah you desire. If you kept yourselves awake after Tahajud you may choose to take a short nap (Qaylullah) as was the practice of the blessed Prophet (salallahu alaihi wasalam) and the Sahabah kiraam (radhiallahu anhum).

7) Before we know it, Asr time will have started. Now, the time between Asr and Maghrib is the most valuable time for a fasting person. Unfortunately, it is spent in vain by most people, especially our womenfolk, who seem to pass much of this time in the kitchen. By all means, it is necessary to prepare

the Iftaar but leave valuable time before Iftaar to spend in Ibadah. The best way to do this is to go into the kitchen a little earlier, keep everything well prepared and then leave some time before Maghrib to make Ibadah and dua.

Make it a must to daily make dua for at least 10-15 minutes before Iftaar, in seclusion, begging Allah for the best of both worlds. Remember it has been said, "Not a single dua made by a fasting person at the time of breaking the fast is rejected." This is our chance – Allah's attention, His mercy, His love, His compassion reach their climax at this time. He refuses no one and turns no soul away at such a time. Pray for the best of both worlds and pour your problems out before the One who is ever ready to listen. Of course, our sustenance e.t.c must be halaal for the acceptance of our duas, for a person that fasts and then breaks his fast with haraam food is like a sick person who takes medicine as a cure, but also adds a little poison, which destroys him.

8) At the time of Iftaar recite the dua and preferably break the fast with dates and zam zam water. Thereafter perform Maghrib and then eat a full meal because to delay Maghrib salaah without a valid reason is disliked. Remember do not eat too much after looking at the luxurious food spread on the dastakhan as very soon you will be standing up for 17 rakaats of Esha and 20 rakaats of Taraweeh.

9) After Maghrib there is a great optional salaah known as Awabeen. One can perform between 6-20 rakaats of Awabeen. However, the Ulema have stated that if one is unable to perform all 6 rakaats then the 2 sunnah and 2 nafil we usually pray in Maghrib can be included as part of the Awabeen – so

that's 4 rakaats done – leaving only another 2 rakaats nafil to be performed.

With regards to the virtues of Awabeen, it has been narrated in Tirmidhi that the performing of 6 rakaats without indulging in worldly affairs will derive reward equivalent to 12 years nafil prayers. Whilst in a hadith of Tabrani we are told the performer of 6 rakaats will have all his sins wiped away even though they may have been equal to the foam on the waves of the sea. Glad tidings to those who acknowledge the virtue of this salaah and make it a daily habit to perform Awabeen!

Beware of over eating!

A very important point to mention here is with regards to over eating during Iftaar! We often end up eating more in Ramadhan than we would on a normal day out of Ramadhan, especially considering the amount of extra dishes and delicacies we have before us in the Holy month. The big question is does all this over eating not defeat the whole purpose of our fast? Could such fasting still secure us the full reward?



In fact Imam Ghazaali (rahmatullah alaihi) posed a very similar question: "When the object of fasting is to conquer our carnal passions in opposition to shaytaan, how can this possibly be done by eating excessively at Iftaar? Actually in that case we have only altered the times of eating, and not really fasted. The result is that, instead of lessening the carnal desires, they are instead considerably increased."

Also, apart from hunger, fasting gives us an opportunity to appreciate the condition of the poor and destitute and helps create a sympathetic feeling towards them. With the excessive

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Also, apart from hunger, fasting gives us an opportunity to appreciate the condition of the poor and destitute and helps create a sympathetic feeling towards them. With the excessive

amount we eat at Iftaar the essence of sympathising with the poor seems to be lost. Read the following story carefully. Once a person went to Bishr Haafi (rahmatullah alaihi), whom he found shivering in the cold, in spite of having warm clothes lying at his side. That person inquired: "Is this a time for taking off the clothes?" Bishr replied: "There are numerous poor and needy ones; I am unable to sympathise with them; the least I could do is to be in their condition." Subhanallah! This should also be our attitude towards fasting.

10) Finally, fix a time in the evening for the recital of surah Sajdah, surah Mulk etc. It has been said that Nabi (salallahu alaihi wasalam) would never sleep without reciting them. Also, remember to recite your evening azkaars, tasbihaat and duas and complete your daily ma'moolat (spiritual portion of supplications).

Of course there may be a chance in the evening to recite more Quran and there are always speeches, programmes e.t.c being held in the Masjid for the men folk and for women to listen from home. Therefore take advantage of such programmes as they will prove very beneficial Insha Allah.

Quran recital-

Sheikh Zakariyah (rahmatullah alaihi) mentions the following hadith in his book 'Virtues of Ramadhan':

Ubaadah bin Saamit (Radhiallahu anhu) reports that Rasullullah (salallahu alaihi wasalam) said one day when Ramadhan had drawn near, "The month of Ramadhan, the month of blessings has come to you, wherein Allah turns towards you and sends down to you His special mercy, forgives your faults, accepts prayers, appreciates your competition for the greatest good and

boasts to the angels about you. So show to Allah your righteousness; for verily, the most pitiable and unfortunate one is he who is deprived of Allah's mercy in this month."

With regard to this hadith, Sheikh Zakariyah (rahmatullah alaihi) writes, "We read about the spirit of competition among the Believers, each one trying to do more good deeds than the other. In our own home, I am greatly pleased on seeing how even the womenfolk compete with each other, one trying to recite more of the Quran than the other. As a result, in spite of domestic responsibilities, fifteen to twenty 'juz' (chapters) of the Quran are read by each one daily. I mention this only out of a sense of gratitude to Allah, mentioning His favour, and not to boast of it. May Allah accept their deeds and ours, and increase us all in good deeds."

Subhanallah! This too should be our state. Allah the Almighty says in the Holy Quran, "So for this let the competitors compete." (Surah Mutaifeen, Ayat 26) Therefore compete with one another in good deeds for there is no shortage in the treasures of Allah. He will give more to those who do more. At the least compete with your own previous deeds by making an intention to recite more this year than you did last year.

Remember, the Quran is so special to Allah and so unique that whether we understand what we are reciting or not it still has the ability to help purify our souls, and bring us close to Allah. The following dream bears witness to this fact. One night, as Imam Ahmad ibn Hambal (rahmatullah alaihi) slept, he saw Allah (Subhanahu watala) in a dream and said, "Oh Allah! I wish you to reveal a very big secret today. How is it that we may acquire your love? How did all your pious servants become so close to you, oh Allah?" Allah (Subhanahu watala) said, "Oh Ahmad ibn Hambal! It is through their recital of the Quran that they became

amount we eat at Iftaar the essence of sympathising with the poor seems to be lost. Read the following story carefully. Once a person went to Bishr Haafi (rahmatullah alaihi), whom he found shivering in the cold, in spite of having warm clothes lying at his side. That person inquired: "Is this a time for taking off the clothes?" Bishr replied: "There are numerous poor and needy ones; I am unable to sympathise with them; the least I could do is to be in their condition." Subhanallah! This should also be our attitude towards fasting.

10) Finally, fix a time in the evening for the recital of surah Sajdah, surah Mulk etc. It has been said that Nabi (salallahu alaihi wasalam) would never sleep without reciting them. Also, remember to recite your evening azkaars, tasbihaat and duas and complete your daily ma'moolat (spiritual portion of supplications).

Of course there may be a chance in the evening to recite more Quran and there are always speeches, programmes e.t.c being held in the Masjid for the men folk and for women to listen from home. Therefore take advantage of such programmes as they will prove very beneficial Insha Allah.

Quran recital-

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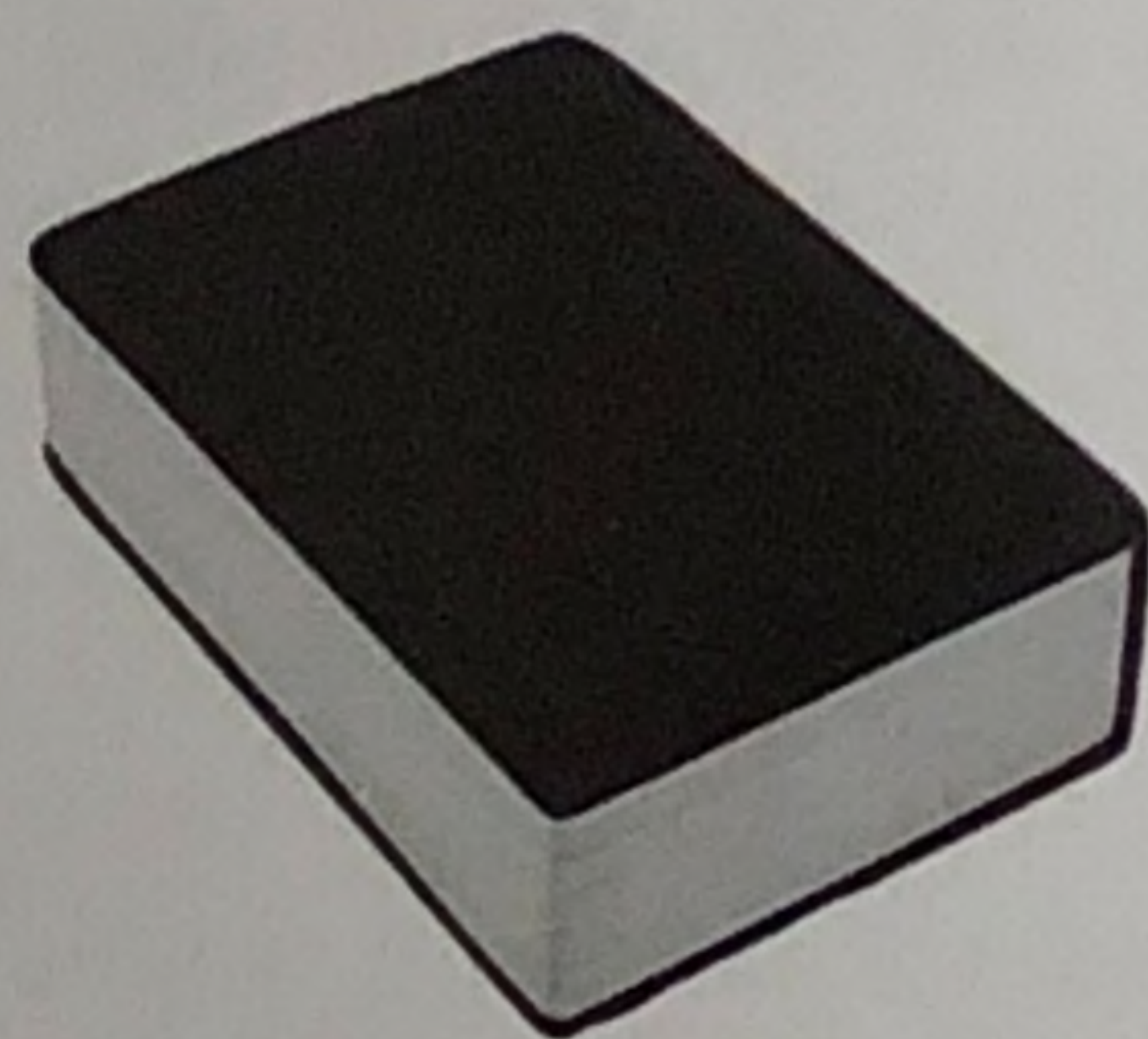
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my friends." Imam Ahmad then said, "Oh Allah do you mean reciting it with understanding or without." Allah answered "Whether you recite it with understanding or without, it will make you very close to me." Subhanallah! Dearest readers, imagine if every day we opened our Quran with this thought in mind; imagine every day we recited our Quran with the intention that we want to become close to Allah; wouldn't Allah truly make that happen?

And remember, for every letter of the Quran we recite we are receiving ten rewards. That means just by saying alif, laam, meem we are receiving 30 rewards. In fact let alone 30, some scholars say, since the letter alif is made of three letters alif, laam, faa... so alif in itself will reap us 30 rewards, laam 30 and meem 30. Allahu Akbar! If we can earn 90 rewards just for saying alif, laam, meem imagine how many rewards the angels are writing down for us every time we recite one side or one chapter of the Quran. Therefore set yourself a sincere target this Ramadhan and try your utmost to reach it. May Allah give us all the taufeeq! Ameen



Not forgetting to mention...The greatest of all nights!

We can definitely not pen off without mentioning a grand night of this month that offers us greater reward than a thousand months of worship. So what is this night and how did it come about?

Nabi (salallahu alaihi wasalam) was once told about a person from Bani Israeel who carried the responsibility of Jihad on his shoulders for a thousand months. Being the great soul he was, always worried for his Ummah, Nabi (salallahu alaihi wasalam) immediately prayed to Allah saying, "Oh my Rabb, you have granted my Ummah shorter life spans than the previous nations because of which their deeds are less." It was upon this that Allah, the All Merciful, bestowed His benevolence and granted the Ummah of Muhammad (salallahu alaihi wasalam) this special night of Laylatul Qadr. (Ma'aalimut Tanzeel)

Subhanallah! Allah is so great! On average, a human life span is 60/70 years. Not many live beyond this age but through this night we have the chance to exceed the previous nations that lived long lives, as long as a thousand years in some cases!

Surely this is an excellent opportunity for sinful souls like us who have such a limited amount of good deeds, which are constantly fading through the committing of sins. We would truly be deprived if we didn't fulfil the rights of this night. In fact, Nabi (salallahu alaihi wasalam) has said, "Verily this month has come to you wherein there is a night which is better than a thousand Months. Whosoever is deprived of it is deprived of all good; and none is deprived of its good except a totally unfortunate person." (Ibn Majah)

When, when..?

So when exactly does this night occur? And what should we do when it arrives? Well Hazrat Aisha (radhiallahu anha) reports from Nabi (salallahu alaihi wasalam) "That the night of Qadr should be sought in the odd nights of the last ten nights of Ramadhan. Any of these nights may be the night of Qadr." (Mishkat)

Therefore, we must exert ourselves in extra worship on the 21st, 23rd, 25th, 27th and 29th nights of Ramadhan. None of us should be in the misconception that it takes place on the 27th and 27th only, as there is a possibility that it could be on any of the odd nights. This is something we must explain to those around us as well, who simply believe that it takes place on the 27th night.

What to do?

In one hadith it is mentioned, "Whoever stands in Ibadah during the night of Qadr with Imaan and with the hope of being rewarded, all his previous sins will be forgiven." (Bukhari & Muslim)

Now there are a few things we can learn from this hadith. First of all the phrase 'whoever stands in Ibadah,' includes all forms of worship e.g. reciting Quran, doing tasbih, zikr, praying nawafil etc. You could even try performing Salatul Tasbih, which can be performed once a week in Ramadhan, or at least in the last few odd nights of the month. (Refer to our book 'How to obtain the goodness of the year' for the method of Salatul Tasbih and its virtues)

Furthermore, the hadith states 'whoever stands with Imaan and the hope of being rewarded.' From this we learn that we need to keep good intentions on this night. If we hope for Allah's mercy,

His mercy will descend on us; if we hope for His forgiveness, we will be granted forgiveness Insha Allah. Therefore, do sincerely hope for the very best from Allah!

Finally, just as some of us are curious on what to recite and pray on this night, Hazrat Aisha (Radhiallahu anha) was also just as inquisitive as she asked Nabi (salallahu alaihi wasalam) what dua she should recite on the night of Al-Qadr. Nabi (salallahu alaihi wasalam) advised her to recite the following:

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنَّا

Allahumma innaka afuwwun tuhibbul afwa fa'fu annaa

"Oh Allah you are verily the most forgiving and you love to forgive – so forgive us."

We should all learn this dua and recite it abundantly.

Dearest readers! Make the most of this night by engaging in worship and Ibadah and do not allow yourself to be deprived. Try and seclude yourself from Maghrib onwards until the break of dawn, when this night ends and the next day's fast begins. You could perhaps even do nafil Itikaaf for a night. Recite as much as you can, beg Allah for His mercy and don't forget to spend the last portion of the night in Tahajud salaah and a long, sincere, remorseful and tearful dua, crying and weeping before the Master. Pray for yourselves, your families, your teachers and associates, for your Muslim brothers and sisters and the Ummah as a whole. We also request that you kindly share a part of your dua for all those who contributed in this book and its publication and their families. Remember, never underestimate the power of dua. Surely, dua can move even the greatest of mountains.

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Also encourage your families to make the most of this night. As for the men folk, they should be reminded that by praying Esha with Jamaat gives them the reward of standing in Ibadah for half the night, and then praying Fajr with Jamaat will give them the reward for the second half of the night. (As mentioned in a hadith of Muslim and Tirmidhi)

So the least they could do to secure a full night of worship is by praying Esha and Fajr in the Mosque with Jamaat.



Taraweeh Salaah...

Remember that the performance of 20 rakaats of taraweeh salaah with Jamaat is Sunnatul Muakkadah for men. For women, the same ruling applies for the performance of Taraweeh in their homes. One will be sinful and accounted for in the court of Allah for not performing these rakaats.

You may come across many people in today's day and age who claim that 8 rakaats are sufficient and that this was the sunnah of Nabi (salallahu alaihi wasalam). We advise all our Muslim brothers and sisters to beware of such misguidance. The performance of 20 rakaats taraweeh salaah is established through a strong consensus of the Sahabah stretching back to the time of Hazrat Umar (radhiallahu anhu).

Below is a detailed insight with regards to the performance of 20 rakaats written by the respected and honourable Mufti Ebrahim Desai (Hafizahullah):

“Until approximately two centuries ago there were no two answers to this question. Every person until this time unanimously agreed that it is TWENTY rakaats. Around the twelfth century a group calling itself the Ahle Hadith emerged and began propagating the fallacy that Taraweeh is only eight rakaats. Recently, a small group in our country, in order to cast aside the following of one of the four Madhabs, have begun blindly following the so called Ahle Hadith. Hence not only do they deprive themselves from the rewards of the entire twenty rakaats, they also mislead other simple minded people who are unaware of the facts and deprive them as well. At the same time, those of weak Imaan who find the twenty rakaats difficult due to their laziness and lack of realisation of the tremendous rewards of Taraweeh, have found a scapegoat in the baseless propaganda

of the Ahle Hadith and its followers. The reality, however, is that twenty rakaats of Taraweeh is Sunnatul Muakkadah (a greatly stressed sunnah, deliberate omission of which is a sin).

All unanimous

In the time of Rasullullah (salallahu alaihi wasalam) the Taraweeh salaah was performed individually and in small groups. Rasullullah (salallahu alaihi wasalam) stressed its performance but did not perform it with congregation since he feared that it may then become fardh (compulsory) upon the Ummah. In one narration, it is nevertheless mentioned that Rasullullah (salallahu alaihi wasalam) performed twenty rakaats of Taraweeh and the witr in Ramadhan. (Musannad ibn Abi Shaiba and Bayhaqi). This practice of performing the Taraweeh individually and in small groups continued in the time of Sayyidina Abu Bakr (radhiallahu anhu) and the initial years of the Khilafa of Sayyidina Umar (radhiallahu anhu). Thereafter Hadhrat Umar (radhiallahu anhu) appointed Ubayy ibn Kaab (radhiallahu anhu) as the Imam and gathered everybody in one Jamaat behind him for the full twenty rakaats of Taraweeh. At that time there were numerous Sahabah (radhiallahu anhum) present. All of them agreed on this decision of Hadhrat Umar (radhiallahu anhu). If this decision was contrary to Deen, the Sahabah (radhiallahu anhum) would have never tolerated it. Their consensus on this manner is itself a Shar'ee proof of twenty rakaats being sunnah. A number of narrations mention the performance of twenty rakaats by the Sahabah (radhiallahu anhum). Therefore, we find that the four great Imams of the four Madhabs, despite a number of minor differences among them on the interpretation and application of various aspects, are unanimous that Taraweeh is twenty rakaats. This is authentically recorded in their books.

Haramayn

The aspect of Taraweeh is really as clear as daylight. Therefore, one will find that in the Haramayn of Makkatul Mukarramah and Madinah Munawwarah up to this day, from the very time of Umar (radhiallahu anhu), twenty rakaats is performed in Jamaat. The Sahabah (radhiallahu anhum), the Taabieen (those who came after the Sahabah (radhiallahu anhum)), the Imams of Fiqh (jurisprudence) and the entire Ummah, with the exception of the so called Ahle Hadith of recent times, have been unanimous on twenty rakaats.

Your Decision

Finally, in one Hadith Rasullullah (salallahu alaihi wasalam) is reported to have said, 'After me there will be much differences. Hence hold on to my sunnah and the sunnah of my rightly guided Khulafaa. (Mishkat)

Twenty rakaats of Taraweeh with Jamaat was the sunnah of the rightly guided Khulafaa. In this latter day difference, who will you follow? The sunnah of the Khulafaa of Rasullullah (salallahu alaihi wasalam) or the way of those who contradict them? You make the decision."

Itikaaf

(Written by Mufti Ebrahim Desai Hafizahullah)

Itikaaf is a unique Ibadah (act of worship) whereby a person forsakes all his activities, secludes himself in the masjid and directs all his attention to Allah Taala. Itikaaf enjoys special attraction, blessings and distinguishes itself from other Ibadah. It serves to repair the spiritual breakdown of man due to his deep involvement in worldly affairs and assists in redirecting his focus to Allah Taala. All worldly connections are cut off for the sake of gaining Allah Taala's attention. All thoughts, desires and commitments are centred around Allah Taala and in consequence a complete spiritual connection with Allah is attained. (Insaaf fi hukmil Itikaaf, Fadhail A'maal)

Itikaaf also entrenches within a person the true concept of enslavement to Allah Taala as one deserts all worldly occupations, pleasures and humbles himself before Allah Taala.

Ataa al-Khuraasaani (rahimahullah) used to say: "The example of a mutakif (one performing Itikaaf) is the example of a person laying humbly before Allah Taala, saying: "I shall not move away until He (Allah Taala) forgives me" (Badaai Al-Sanaai)

Hadhrat Sheikh Zakariyah (rahimahullah) writes that a mutakif is like a person, who having requested of something, waits until he is granted his request. He further writes that a mutakif is a person who actually presents himself at the doorstep of Allah Taala; seeking His forgiveness and closeness. (Fadhail A'maal)

Rasullullah (salallahu alaihi wasalam) was passionate and avid to Itikaaf in the month of Ramadhan and never missed Itikaaf of the last ten days. Aisha (radhiallahu anha) said: "Rasullullah

(salallahu alaihi wasalam) made Itikaaf of the last ten days of Ramadhan till the end of his life" (Bukhari)

It is also recorded that Rasullullah (salallahu alaihi wasalam) made Itikaaf of the entire month of Ramadhan once and made Itikaaf of twenty days on other occasions. The importance and significance of Itikaaf is illustrated by the fact that the Rasullullah (salallahu alaihi wasalam) always performed it and never omitted it absolutely.

During his Itikaaf, he occupied himself with nafil salaah, Quran, zikr, dua and committed himself totally to Allah Taala.

Virtues and benefits of Itikaaf

Ibn Abbas (radhiallahu anhu) relates that Rasullullah (salallahu alaihi wasalam) said, "The person performing Itikaaf remains free from sins and he is indeed given the same reward as those who do good deeds (in spite of not being able to do them whilst in Itikaaf e.g. visiting the sick). (Ibn Majah)

Moreover, another distinguishing virtue of Itikaaf is, as long as a person remains in Itikaaf, every moment is recorded as Ibadah – his sleeping, eating, drinking and his every moment is considered Ibadah. Thus, an essential benefit of Itikaaf, which is the acquisition of Laylatul Qadr, can never be missed by a mutakif, as his entire day and night is Ibadah. Hence, he will attain the reward of spending every moment of Laylatul Qadr in Ibadah.

- Itikaaf easily allows a person to perform salaah with full devotion, make more tilawat and zikr, as a mutakif breaks all ties with the outside world and is in a state of tranquillity, where he is free from everything that diverts him from Allah Taala's remembrance. This leaves him to focus his mind solely towards

Allah Taala's obedience and happiness. It also gives a person the ideal opportunity to reflect on some of his personal issues and make appropriate decisions.

- Itikaaf accustoms a person to staying in the masjid (house of Allah) for a long period and creates an attachment between him and the masjid.

Statement of Imam Zuhri (rahimahullah)

Imam Zuhri (rahimahullah) used to lament on the condition of the people and say: "How strange the Muslims are! They have given up Itikaaf, despite the fact that the Rasullullah (salallahu alaihi wasalam) never abandoned this practice from the time he came to Madinah until his death." (Badaai Al-Sanaai)

An essential point to note is that though Nabi (salallahu alaihi wasalam) was free of sin and reached the highest level of piety, he nevertheless exerted the utmost effort in order to obtain the virtue of Itikaaf and Laylatul Qadr, to the extent that he spent the entire month of Ramadhan in Itikaaf. We are to a greater degree in need of this virtue. Accordingly, we should take greater care in attaining this virtue. It is recorded of the Salaf (pious predecessors) that they were particular on performing Itikaaf in the last ten days of Ramadhan and never missed its opportunity.

All good things come to an end!

Finally, with regards to the night before Eid, Abu Huraira (radhiallahu anhu) relates that Rasullullah (salallahu alaihi wasalam) said, "My Ummah were given five things for Ramadhan which were not given to anyone except them. For them, the smell from the mouth of a fasting person is sweeter to Allah than the fragrant smell of musk. The fish in the sea seek forgiveness for the fasting persons until they break their fast. Allah prepares and decorates a special garden in Jannah everyday and then says (to it), "The time is near when my faithful servants shall cast aside the great trials of the world and come to you". In this month the evil-minded shaytaan is chained (for them) so as not to reach unto those evils to which they normally reach during other months besides Ramadhan. On the last night of Ramadhan they are forgiven".

The Sahabah (radhiallahu anhum) thereupon enquired, "O Messenger of Allah is the last night Laylatul Qadr?" Rasullullah (salallahu alaihi wasalam) replied, "No. But it is only right that a servant should be given his reward on having completed his service." (Bayhaqi)

We learn from the above hadith that the last night of Ramadhan holds a special virtue over its previous days and nights. Now receiving the good news of Eid is something that brings a smile to all. Indeed it is a reward for the hard effort of the Believers. However, in order to increase this joy why not end the blessed month with a bonus earning of reward? This doesn't mean we must spend the whole night in Ibadah. Even if we perform an extra nafil, perform a few rewarding tasbih or recite a little extra Quran and make a heartfelt dua Insha Allah we will be included from amongst the fortunate people mentioned in the following hadith:

Nabi (salallahu alaihi wasalam) said, "Whoever stands up (in worship) in the nights preceding the two Eids, expecting reward from his Lord, his heart will not die when the other hearts will die (i.e. on the day of Judgement)." (Ibn Majah)

The Real Test- the Day of Eid

One of the biggest examples of shaytan's deception is on the day of Eid. Muslims strive their utmost during the whole month of Ramadhan yet after all that worship, all that hunger and salaah, the tears of the 27th night, they wash away their good deeds with the wave of sins committed on the day of joy, the day of Eid. Our men are found mixing with women on this day. The cinemas are filled with Muslims on this day; bowling arenas, mixed restaurants...you name it and on Eid day you will find these places filled with the Muslim nation. By Allah, this day is our test from Allah. We plead with all our hearts that all remain fearful of Allah on this day more than any other. Remember if we remain strong and refrain then perhaps others too might see the light and rays of abstaining from sin.

Eid is undoubtedly a day of happiness and rejoice, but let our happiness lie within the boundaries of Shariah. What if this happiness is taken away due to our ungratefulness and lack of appreciation? What if we never see such a day again due to our ingratitude to Allah? Pray for those who are unable to experience such joy due to poverty or being orphans e.t.c. Donate some money in charity and be grateful to the Almighty for his immense favours upon us.

An Arab poet says:

"Eid is not to be celebrated by he who merely adorns new garments,
Instead Eid is to be celebrated by he who feared the wrath and
punishment of Allah.

Eid is not to be celebrated by he who merely consumed food and
drink,

Instead Eid is to be celebrated by he who sincerely practiced righteous
deeds.

Eid is not to be celebrated by he who merely adopts worldly
adornments,

Instead Eid is to be celebrated by he who adorns himself with the traits
of piety."

عِيدُكُمْ مَبَارَكٌ

Duas for the blessed month!

At Sehri:

وَبِصَوْمِ غَدٍ نَّوَيْتُ مِنْ شَهْرِ رَمَضَانَ

Wa bisawmi ghadinn nawaiytu min shahri Ramadhan

I intend to keep the fast for tomorrow in the month of Ramadhan
(Abu Dawood)

At Iftaar:

اللَّهُمَّ إِنِّي لَكَ صُمْتُ وَبِكَ آمَنْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

*Allahumma inni laka sumtu wa bika aamantu wa ala rizq-ika
aftartu*

O Allah! I fasted for You and I believe in You and I break the
fast with Your sustenance (Abu Dawood)

Tarawee Dua

Please note- It is mustahab to take a short break after the recital
of every four rakaats, however one may perform whatever type
of worship they desire, whether it be tasbih, recital of Quran or
reciting durood. One can remain silent during this break also.
The following tasbih are those that have been recommended by
some Ulema.

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ وَالْهَيْبَةِ وَالْقُدْرَةِ
وَالْكِبْرِيَاءِ وَالْجَبَرُوتِ
سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ
الْمَلَائِكَةِ وَالرُّوحِ اللَّهُمَّ أَجِرْنَا مِنَ النَّارِ يَا مُجِيرُ يَا مُجِيرُ

Glorified is the Owner of the Kingdom of the earth and the
heavens; Glorified is the Possessor of Honour and Magnificence
and Awe, and Power and Greatness and Omnipotence Glorified
is the Sovereign, the Living, Who does neither sleep nor die, O
all Glorious, All Holy one, Our lord and the Lord of the angels,
and the soul. There is no God but You, Forgive us, Grant us
Paradise, and save us from (hell) fire.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

*Exalted is Allah and all-praise be to Allah. There is no
god besides Allah, and Allah is the Greatest.*

Common Questions and Answers

(Taken from Ask.imam.org- a website operating under the guidance and supervision of Mufti Ebrahim Desai Hafizahullah)

Cases when the fast will be valid:

1. During this Ramadhan one slept until sun rise and didn't partake of sehri, if one continues to fast is the fast valid?

Yes, your fasting is valid.

2. Can one use a miswaak while fasting?

It is sunnah to utilise the miswaak while fasting, as long as it is natural and not fragranced.

3. Can a diabetic patient check their sugar through their blood whilst in the state of fasting? Also can they have an insulin injection before breaking a fast?

It is permissible to withdraw some blood to check the sugar reading while fasting. It is also permissible to take an insulin injection while fasting, as long as it is not taken directly into the stomach. However, you should consult a Muslim doctor on whether it is advisable for you to fast or not. (Jadeed fiqhi masail)

4. Can a person take a blood test whilst fasting?

It is permissible to do so, and the fast will not break. However if a person becomes extremely weak due to the blood test, it is

disliked (makruh) for him to do so while fasting. If he is not weakened by it, the detestability will fall away. In either scenario, the fast will be valid. (Hashiyah al-Tahtawi ala al-Maraqil Falah)

5. I am diabetic and thinking about becoming a Muslim. I am prone to fainting. Can I take blood tests to monitor my sugar during Ramadhan?

Shariah (laws of Islam) are balanced and have taken into consideration different circumstances.

If a person is ill to such an extent that he will faint due to fasting, then he will be excused from fasting. Such a person may give fidyah (compensation) for not fasting. However, taking blood tests during fasting is permissible and that does not invalidate the fast. (Ahsanul Fatawa)

6. Sometimes a little blood comes out from my nose. Will this break my fast?

Bleeding from the nose does not invalidate the fast.

7. Will the applying of lipstick break the fast? Please specify which types of makeup do so.

Lipstick and make up do not break the fast. However, you should consider two issues:

- a) Many of these products contain haraam and impure ingredients. In such a case, it will not be permissible to use such a makeup.
- b) Many such products prevent water from reaching the skin. In such a case the wudhu or ghusl performed with such make up will not be valid.

Nevertheless, the fast is not broken. (Ahsanul Fatawa)

8. Does using eye drops while fasting break the fast?

Using eye drops in the state of fasting is permissible. It does not invalidate the fast.

9. Is it permissible to apply surmah whilst fasting?

It is permissible to use surmah in Ramadhan. The particles of Surma that come out from the nose or mouth will not nullify the fast. (Hindiyyah)

10. Is it allowed to use hair products, oil or body spray while fasting?

It is permissible to use halaal hair products and body spray whilst fasting.

11. What if one mistakenly eats during the fast?

When a person mistakenly eats or drinks while fasting the fast is valid and should be continued. (Fatawa Rahimiyyah)

Cases when the fast will be invalid

12. Is it permissible to use an inhaler to treat asthma whilst fasting?

Since an inhaler contains medication (salbutamol), the use of it in the state of fasting will break the fast. One is advised to take medication at the time of sehri to avoid an asthma attack. If you get an asthma attack while fasting and no other alternative is available, you may take the Ventolin Inhaler and make up the

fast afterwards. There will not be any kaffarah. (Fatawa Mahmoodiya)

13. Does chewing gum break the fast?

If chewing gum gives out a juice, then that will break the fast. (Tahtawi)

14. Will it be necessary to repeat the fast or pay kaffarah if the gums bleed during the fast and blood trickles down the throat?

When spitting, if the blood content in the saliva is less, the fast will not be nullified. However, if the blood can be tasted in the throat as well as it is more than or equal to the amount of saliva the fast will be nullified. It is necessary to repeat the fast- kaffarah is not necessary. (Fatawa Rahimiyyah)

15. What is the ruling of smoking cigarettes whilst fasting?

Smoking breaks one's fast. (Hashiyah al-Tahtawi ala al-Maraqil Falah)

16. What is the ruling regarding masturbation whilst fasting?

Masturbation will invalidate the fast and one will have to make qadha for it. However, no kaffarah will be required. (Aap kay Masail)

17. Is it Ok to use Nasal Spray while fasting- prescribed by GP?

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If a person uses a nasal spray, his or her fast will become nullified. The reason for this is because there is a passage from the nasal cavity into the cranial vault leading to the brain; therefore, passage of any medicine or other elements into such an area will render the fast nullified. (Hashiyah al-Tahtawi ala al-Maraqil Falah)

We would recommend that you speak to your doctor and consult with him to see if it would be possible for you to apply the same medication by means of a cotton swab to the inner lining of the nose. In this manner, the medication will not traverse beyond the nasal tissue. This is an area that the medication can be applied to without it breaking your fast and this is the area that a person rinses during wudhu.

In short when any substance that nullifies the fast is inserted via the mouth, ear, nose, anus, procreation organ, stomach or head and such a substance reaches the inside of the stomach or the brain, the fast will be nullified. (Badaai us Sanaai')

Makruh acts- (disliked during fasting)

18. *What is the ruling regarding the usage of toothpaste whilst fasting?*

It is makruh-e-tahrimi to unnecessarily taste anything while fasting because there is a risk of breaking the fast by swallowing it, since when the paste slides down the throat, the fast is nullified.

19. *Can one use a flavoured miswaak whilst fasting?*

It is makruh (disliked) to use flavored miswaak that has artificial taste added to it. (Aap Kay Masail)

Female issues

20. *Does a woman need to make qadha of those fasts that she misses due to her menses?*

Yes a woman must make qadha of those fast that she misses due to menstruation.

-Moaadha al- Adawiyya narrates that she inquired from Aysha (radhiallahu anha) the reason a female in menses makes qadha for her missed fast but does not do so with missed salaah during menses? Aysha (radhiallahu anha) replied that we were ordered to make qadha for the missed fast during menses and we were not ordered to do so for missed salaah. (Mishkat)

- Aysha (radhiallahu anha) states that she, at times would not complete her fasts until it was Shabaan. (Ibid)

21. *Is it permissible for a woman to break her fast during the middle of the day if she begins her menses, or must she continue to act like a fasting person?*

If a woman, whilst fasting, gets her period, she has to break her fast and make qadha. It is permissible for her to eat secretly and openly. However, out of honouring the month of Ramadhan, she should not eat openly.

However If a woman becomes cleansed from her periods during the day of Ramadhan, then she has to abstain from eating and

drinking like a fasting person. She will still have to make up for this fast after Ramadhan. (Fatawa Rahimiyyah)

22. *Can a pregnant woman fast during the month of Ramadhan?*

A pregnant woman is exempted from fasting in the month of Ramadhan. If she does not fast, she has to make qadha for the missed fasts. However if she chooses to fast during pregnancy, she may do so.

23. *What is the ruling regarding fasting for a breast feeding woman?*

If a breastfeeding women has been advised by a doctor that fasting during Ramadhan will affect the child, the Shariah has offered her the laxity not to fast. She will have to make up for the fasts missed. However, if there is no fear of harm to the child, she should fast. (Noorul iedhaah)

24. *Will a gynaecology exam involving a vaginal ultrasound break the fast during Ramadhan?*

The infertility testing through vaginal ultra sound does not invalidate the fast. On condition there is no insertion of any object into the private organ.

25. *If a woman is on a contraceptive, can she continue to use it- so as not to miss fasts in Ramadhan?*

If an unmarried female is on a contraceptive for medical reasons, she may continue its use, as that will be of dual benefit to her, medically as well as being able to fast.

If she does not have to take it for medical reasons then it is advisable for her not to do so as that is disturbing the natural cycle which may have health implications.

26. *Can a female make Itikaaf in her house?*

Yes, she may make Itikaaf in her special place reserved for Salaat. If she does not have such a place, she may reserve a place and make Itikaaf.

Miscellaneous

27. *How would someone, who is fasting, take a fardh bath? In gargling there is a chance that drops of water would enter his throat and then to his stomach. Should one gargle or should one just clean his mouth (internally) with water?*

It is necessary to rinse the mouth when performing a fardh bath. However, extreme caution has to be taken that water does not go down the throat. If the water does go down the throat while fasting, the fast will be invalidated. Rinsing the mouth lightly is sufficient for Ghusl. (Tahtawi)

28. *What is the punishment for intentionally breaking the fast during Ramadhan?*

Fasting in the month of Ramadhan is Fardh (compulsory) on every Muslim who is neither a lunatic nor immature (a minor). The person who does not fast in the month of Ramadhan without any valid excuse is committing a major sin.

If a person intentionally breaks the fast of Ramadhan, he will have to make qadha and give kaffarah. Kaffarah is, he will have to fast for two months (60 days) consecutively or if he is unable

to fast then he will have to feed sixty poor people twice a day with a full meal. The one qadha must also be kept jointly or separately.

(Please note- kaffarah is only wajib for someone who breaks a fast of Ramadhan. If one willingly breaks a fast out of Ramadhan, then only Qadha should be kept without Kaffarah. (Bahishti Zewar)

29. *If one breaks a qadha fast, is there kaffarah for breaking that fast?*

There is no kaffarah for breaking a qadha fast. kaffarah is only for breaking a fast in Ramadhan without a reason acceptable in Shariah.

30. *What is the mas-ala regarding someone that breaks a fast of Ramadhan due to an illness or valid reason accepted in shariah?*

If one breaks a fast due to a valid Shar'ee reason, then only qadha should be kept without kaffarah. This is irrespective of whether the fast was a Ramadhan fast or not. (Raddul Muhtaar)

31. *One of my friends has a problem with his kidneys. He only has one kidney. This means he has to drink lots of water, does he still have to keep the fasts during Ramadhan?*

This depends on the seriousness of your friend's condition. If it is possible for him to fast without adversely affecting his health, then he should fast. However, if fasting will aggravate his condition and there is fear of his condition deteriorating, then he should not fast. He will be obliged to make qadha of the missed fasts. It will be advisable for him to wait until such a time of the

year when the days are short, thus, facilitating easiness in keeping the qadha. However, if this is also not possible and he has no hope of recovering his health, then he should pay the Fidyah for every missed fast. (Tahtawi)

32. *Can Taraweeh be prayed in sets of 4 instead of 2?*

Taraweeh salaah must be performed in units of two rakaats and not four rakaats.

33. *Is Taraweeh valid if the Imam recites from the Quran in his hand?*

According to the Hanafi Madhab, it is not permissible to look into the Quran and recite in salaah. (Ahsanul Fatawa)

34. *Sometimes when I am keeping a nafil fast like the fast of Shawwal and someone offers me food early in the day; I break the fast and keep it later. Is this bad?*

This act should be refrained from as it is Makruh to do so. (Shami) Sayyiduna Abu Huraira (radhiallahu anhu) reports that Rasullullah (salallahu alaihi wasalam) said, 'When any of you are invited (for meals) he should attend. If he is not fasting he should partake of the meals and if he is fasting he should make dua for that person.' (Sahih Muslim)

35. *In Saudi Arabia, if Ramadhan commences one or two days before one's own country, a person who commences his Ramadhan in his home town and spends Eid in Saudi Arabia would fast only 28/29 days. Similarly, if a person commences his Ramadhan in Saudi Arabia and upon returning home before Eid, if the moon is not sighted after the 29th fast, he would have fasted 31 days. What must be done in such situations?*

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In the first situation, if Ramadhan commenced in Saudi Arabia two days before one's own country, the person should make Eid with the people in Saudi Arabia and later make-up for one fast. In the second situation, he must keep the 31st fast and make Eid with the people in his own town. (Ahsanul Fatawa)

36. *Is it better to fast or not fast whilst travelling on an aeroplane?*

One has the option to either fast or not to fast when travelling. If one fears weakness and hardship when fasting on journey, it is best not to fast. One may repeat the fast upon returning home. However, if there will be no weakness or hardship, it will be best to fast. (Shami)

Our parting advice

Sheikhul Hadith Moulana Zakariyah (rahmatullah alaihi) used to advise his associates at the end of Ramadhan as follows:

1. Be punctual on your mamulaat (recital, tasbihaat, & zikr etc) as this is the stairway to progress. Missing out one day destroys the barakah and effort that you may have attained after many days.
2. Stay in the company of the pious and refrain from sitting with those who are irreligious.
3. Refrain from committing sin. Especially refrain from glancing at members of the opposite gender as this is a fatal poison.

So we leave you with the above advice and advise that you read the chapter of Shawaal (In our book titled 'How to obtain the goodness of the year'). Within it are clear guidelines to help keep us all steadfast after the closure of this blessed month. Make your goal and purpose Allah's pleasure and close companionship, living only for the Hereafter. Make the world a shadow that creeps behind you and never in front, put its beauty aside and run far from its temptations. It will then follow you till death but never ever catch up to you for you are always one step ahead of its cunning deception.

Remember sometimes to get the best it's difficult, sometimes it takes more effort, sometimes more tears but never, ever does it bring less smiles, less contentment, less satisfaction and less reward. We wish for all our readers Jannah and nothing less just like we desire it for ourselves.

...Please spare a few minutes for us in your Duas especially in the blessed month of Ramadhan.

We leave you in the amanat and trust of Allah, asking him to protect you, guide you and love you, keeping you all as his beloved servants. We pray all are able to refuel their batteries of Imaan and purify their hearts through the barakah and blessings of the great month of Ramadhan. Remember every saint has a past and every sinner has a future- there is much hope for us all, whoever we are Insha Allah!

May we live for His Sake and die for His Sake. Ameen Thumma Ameen.



Muhasaba-e- nafs chart...

In the following page we have attached a sample chart to help keep you keep track of your deeds during the blessed month. You may decide to make a photocopy of it, so you are able to use this chart in forthcoming years also. Remember the minute you find yourself slipping, do not lose hope BUT rather grab the opportunity to repent and start the next day without making the same mistake. The chart may be a little long, it may even take a good few minutes filling in daily, but by Allah if you stick to it, those minutes and seconds will turn themselves into years of eternal bliss and reward in the Hereafter Insha Allah. We pray that there will come a time in your lives where these charts are no longer needed, by slowly but surely training yourselves to become punctual on every part of the chart, even without a reminder.

Nabi (salallahu alaihi wasalam) mentioned:

“And it (Ramadhan) is such a month, the first ten days are the days of mercy, the middle ten days are the days of forgiveness and the last ten days are the days in which many are emancipated from the fire of Jahannam.” (Mishkat)

A month of mercy, forgiveness and emancipation from hell- a month of reward, recompense and acceptance. Ramadhan truly is the master of all months, a prize giving for the Believers.

This short compilation on the blessed month of Ramadhan helps relight a spark of hope for the hopeless, a flame of encouragement and solace for the hopeful and a blaze of zeal and passion for the true lovers of Allah!

Starting with preparation tips for the arrival of the blessed month, this book takes its readers on a thirsty quest for reward- providing clear guidelines of how to gain close proximity to Allah (Aza wajal). Included is a proposed timetable for the blessed month and a chart to help readers keep track of their deeds and actions. The book also comprises important day to day masaa'il, and answers to questions which frequently arise during the holy month.

Jamea Al Kauthar is an Islamic institute for sisters, established in 1996 by Sheikhul Hadeeth Hazrat Maulana Fazlehaq Wadee Sahib D.B. Its main objective is to provide students with an in-depth understanding of Islam. Jamea offers a 5/6 year Aalima course and a 2 year Islamic Studies course in English for Post 16's. It also offers various academic qualifications, that follow the guidelines of the National Curriculum, starting with pre-GCSE all the way to A level studies.